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of a Walter of England. I do not consider the point at all established that we have a Walter of England, in spite of the *Gualterus Anglicus fecit hunc librum sub nomine Esopi*. The mere fact that the MS. went under so many names, would, it seems to me, prove, considering the age, that it is very doubtful whether such a man as Walter ever existed.

Remarks upon this paper were also made by Professors A. Gerber and J. E. Matzke.

11. Erasmus' Works, especially the *Encomium Moriae* and the *Colloquia*, as Sources of Rabelais' political, religious and literary Satire. By Dr. Hermann Schönfeld, of Johns Hopkins University.

Professor J. A. Fontaine :

The expression "Erasmian spirit" seems to me slightly inadequate. Erasmus was the most brilliant representative of that satirical spirit that took an especial development towards the beginning of the sixteenth century, and was directed against the Roman church, the monks, theologians, kings, judges, or, in general, against the institutions then existing; but at the same time we should bear in mind that Erasmus was not the originator of that spirit of satire and opposition. It had already permeated to a greater or lesser degree the Provençal and French literature of the Middle Ages.

Concerning the influence of Rabelais on French literature, I do not think that too much emphasis can be laid on it. Rabelais has influenced French satire in its twofold tendencies: the philosophical or Pantagruelist tendency and the comical or panurgist tendency. There are two modern French authors that might have been mentioned on account of their direct imitation of Rabelais: Nodier imitating his style in *Histoire du roi de Bohême* and Balzac imitating both style and thought in *Contes drolatiques* . . . *pour l'esbattement des Pantagruélistes*.

Now as to whether Rabelais studied Erasmus' works. We have, I think, positive evidence that Rabelais was acquainted with Erasmus' *Querela pacis* and we may presume also that he read his other works. However, I do not think it has been satisfactorily proved that the *Epistola ad Bernardum Salignacum* was directed to Erasmus, and the controversy raised over Rabelais' famous letter is not, to my mind, yet settled. Of course it is important that it should be, because on that letter is based to a great extent the evidence of Erasmus' influence on Rabelais. I hope Dr. Schönfeld will throw more light on that question.

Now as to the *à priori* arguments. The thought and form are said to be analogous in the writings of both. That may be granted, and we may find

in Erasmus almost every thing we find in Rabelais; for instance we may argue that the "Thelemite" maxim *Fais ce que vouldras* was borrowed from one of Erasmus' colloquies, in which the same idea of unlimited freedom is expressed. There is however some danger in exaggerating the thought indebtedness of Rabelais to Erasmus. The life experiences of Rabelais bear so striking a resemblance to that of Erasmus that they must have given rise in both to thoughts very much alike. Is there not also some difference in the form of the *Encomium moriæ* and that of Rabelais' works? We have in Erasmus a well conceived and executed plan. Erasmus is witty, sarcastic and at times cynical; his phrase is remarkable for its conciseness and elegance. Rabelais on the contrary seems to have been indifferent to the general plan and economy of his work and has taken special delight in a style, the richness, flexibility and descriptive adaptability of which have seldom been equaled. A closer resemblance will be found, I think, between the form in Rabelais' writings and that in the colloquies of Erasmus.

As to the publication of Rabelais' works with forged interpolations, we have no strong evidence. In the privileges granted by Kings Francis I and Henry II, Rabelais is represented as having complained that some publishers had tampered with his writings; he did so most likely in order to lessen his own responsibility and ward off the dangers of persecution. In the case of Erasmus, on the contrary, we have sufficient evidence that some of his works were published with forged interpolations.

Professor Schönfeld :

In consideration of Erasmus' immense influence upon the whole civilized world of his time, and owing to his unique and original mode of writing and thought which revolutionized a world, we may well-nigh speak of 'Erasmian spirit,' as we speak of Aristophanian spirit. The satire and opposition of the Provençal and French literature of the Middle Ages, which was directed against real or alleged abuses of the Popes and the clergy, does by no means cover the scope of this Erasmian spirit.

It was not my aim to exhaust Rabelais' influence upon subsequent French literature, as it was not my intention to treat fully of that influence upon German, English, and Spanish literature. Books may, and I hope will, be written on that subject. "Wer vieles bringt, wird jedem etwas bringen," says Goethe, and Rabelais brought so much that I could merely hint in general at the broad rays emanating from his work. (See *Publications*, Vol. VIII, pp. 4-8.)

That Rabelais knew Erasmus' works entirely and completely, so far as they had been published, is a matter of course. This fact presses itself upon every careful reader and has been recognized as early as Rabelais' work became known. To doubt this would be to doubt whether Lessing, for instance, ever knew and read Voltaire. It could therefore only be my purpose to show *to what extent* the correlation took place. As to the famous

Rabelais letter, it is proved by Birch-Hirschfeld (I, 216, Anm. 8), and generally accepted as final, that it was not addressed to a petty noble, but to Erasmus. I may with safety refer the reader to this source and to Th. Ziesing: *Erasmus ou Salignac?* Paris, 1887.

I acknowledge the truth of Professor Fontaine's statement, that there is some danger of exaggerating the thought-indebtedness of one author to another. In the published form of my paper this point will be found duly regarded. Such striking similarities, not only in content but even in form, as are noticed at pp. 43-44, 60, 64, 65, 66, 68, etc., of *Publications*, Vol. VIII, cannot be accidental, nor can they be explained by the resemblance of the life of the two men, but I have employed this view (cf. pp. 13-15) as a strong argument for their common *Weltanschauung*. As to the form of their works as a whole, I hold, even more strongly than does Professor Fontaine, that they cannot be compared in any way, nor have I attempted to do so.

The President of the Phonetic Section, Professor A. Melville Bell, gave a reception to the members of the Association, at his residence, 1525 Thirty-fifth Street, at 8 o'clock p. m.

MORNING SESSION (Friday, December 30).

The President called the Association to order at 10 o'clock.

Professor F. M. Warren, Chairman of the Committee on Place of Meeting, submitted the following report :

The Committee recommends that this Association hold an Extra Session next July, at Chicago, under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, in accordance with the special invitation extended by the World's Congress Auxiliary ; and that the next regular meeting of this Association be held at Washington, D. C., during the Christmas holidays of 1893, the exact date to be determined by the Executive Council.

This report was adopted.

The Secretary, Professor A. Marshall Elliott, as Chairman of the Committee for the revision of the "List of Colleges and of their Modern Language Teachers" (see *Proceedings* for